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- Reimann, B. Über die Hypothesen, welche der Geometrie zu Grunde liegen. (Neu herausgegeben und erläutert von H. Weyl.) Berlin: Julius Springer. 1919. Pp. 48. M. 6.20.
- Stace, W. T. A Critical History of Greek Philosophy. London: Macmillan Co. 1920. Pp. xiv + 386.

NOTES AND NEWS

A MEETING of the Aristotelian Society was held on July 5th, Professor Wildon Carr in the chair. Dr. W. F. Geikie-Cobb read a paper on "Mysticism True and False," in which he stigmatized the application of the term *mystic* to current psychic phenomena as unwarranted. True mysticism was an immediate apprehension of the One as the Good rather than the True; it possessed a positive, personal, unquestioning quality which is a necessary feature of all moral valuation; and belonged to the world of the "excessive," and therefore was *per se* beyond logic. All attempts to communicate the mystic experience were limited to the use of symbols, and were, therefore, by their very nature doomed to partial failure. Those symbols, however, were not selected arbitrarily by the conscious mind, but were drawn from the storehouse of the unconscious. Mysticism differs from "Extroversion" in that its supreme interest is in the One who is at once another and the ground of the mystic's being. The truth of mysticism is implied in the truth of the self as transcendental, a truth without which the empirical self loses most of its value. But mysticism is not adequately defined as a form of feeling, and what has led to its being so defined is the fact that not thought but love is the distinguishing function of all true mystic experience. If an air of unreality surrounds the utterances of mystics, it is only for those who are strangers to love. He who loves eternal beauty holds its transitory appearances as of lesser worth. Dante, for example, at the height of his vision saw love enthroned, and declared that it was love which moved the sun and the other stars. Before this supreme experience of love, it would seem that all discursive thought was foredoomed to silence as a worshipper in the outer court of reality.

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